

# Religious.

Sunday School Lesson for December 1.

## The Call of Moses.

Exod. iii: 1-12.

BY  
J. E. Gilbert, D.D.  
Secretary of American Society of Religious Education.

Rev. A. O. Gallenkamp, formerly pastor of St. John's Lutheran church of Homedale, was elected pastor of Zion's Lutheran church on Main Avenue, September 15, instead of Rev. Ziegelmomm, who has retired from church work, and took charge of the congregation November 4. He can be seen at the parsonage, 226 Main Avenue, any time. Services at funerals, weddings, etc., will be held at the request of the people, in either English or German.

The Sunday meeting for men only at the railroad department of the Young Men's Christian association will be of unusual interest next Sunday. The song service, under direction of the department male quartette, will begin at 11 a.m. Special music will be furnished by the quartette for this occasion. G. T. Stone, the assistant secretary of the department, will give the address, his subject being "The Tide of Life." A large crowd of men should hear this address. All men are cordially invited and will be heartily welcomed.

Rev. Thomas B. Payne, the new pastor of the Universalist church, will organize a choir of All Souls' church on Sunday when he will preach in the morning on "What the Twentieth Century Demands of the Christian Church." Rev. Mr. Payne has for some time been associate pastor of the every day church of Boston, Mass.

The Methodist Ministers' association of Scranton and vicinity will meet in the Elm Park church, Monday morning, December 2, at 10:30 o'clock. Rev. M. D. Fuller, D. D., will address the association. Theme, "Some Socialistic Thoughts That May Be Christian."

Gratia Avenue Chapel, New York Street, Rev. Dr. H. A. Thompson, pastor; services at 10:30 a.m. and 7:30 p.m.; Sunday school at 6 o'clock. Mr. Chandler, superintendent. The Rev. Mr. Higgins will teach the Boys' Bible class, Christian Endeavor at 6:30 p.m. Meeting Wednesday at 7:30 p.m. Special music will be furnished by the quartette who are to sing the hymns.

The Young Women's Christian association gospel meeting Sunday at 3:45 will be led by Miss Runk. All women are invited.

### Tomorrow's Services

#### METHODIST EPISCOPAL.

Elm Park Church—Prayer and praise service at 9:30 a.m. Preaching services at 10:30 a.m. Sunday school at 10:30 a.m. Morning service after the morning services. Senior school at 2 p.m.; junior league at 3:30 p.m. Senior Worthy League at 6:30 p.m. Preaching by the pastor. All are cordially invited to attend.

Simpson Methodist Episcopal church—Rev. H. C. McAlpin, pastor. Preaching at 10:30 a.m. and 7:30 p.m. The Rev. B. R. Singer will preach in the evening. The pastor will preach in the morning. Sunday school at 12 p.m. The pastor will deliver a temperance address at the Junior League in the afternoon at 3 o'clock. Elmwood League at 1 p.m.

Hancock Street Methodist Episcopal church—Rev. James Pittman, pastor. Preaching at 10:30, subject of sermon, "Hymned for Duty"; class at 11:30; Sunday school at 2 p.m.; immediate league at 3 p.m.; senior league at 6:30, leader, W. H. Biehl. Evening preaching service at 7:30, subject of sermon, "The Devil, His Devil or an Imaginary Being"; junior league, Elmwood, at 8 p.m.; senior league at 9 p.m.

Asbury Methodist Episcopal Church, corner Main and Delaware streets, Rev. Mr. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9:30 a.m. Preaching series—Rev. H. C. McAlpin, pastor. Preaching at 10:30 a.m. and 7:30 p.m. Subject, "Our Father and the Powers of His Pleasures." Player meeting, Wednesday at 7:30 p.m. Business meeting of the Brotherhood at 8:30 p.m. On the second and fourth Tuesdays of each month at 7:30 p.m. Seats are free and all are welcome.

Episcopal.

Saint Peter's Parish—Rev. George Israel, D. D., rector. Rev. J. L. Huntington, senior warden. Rev. Andrew J. Morris, Jr., deacon. Mrs. J. C. Glavin, sexton. Sunday school at 2 p.m.; boys' club, 4:15 p.m.; girls' club, 5:15 p.m.; Young People's Society at 6:15 p.m.; Senior League at 6:30 p.m. Prayer meeting Saturday at 11:30 a.m. Sunday school at 10:30 a.m. Senior League at 11:30 a.m.

Green Ridge Baptist Church—Rev. W. F. Ford, pastor. Morning prayer meeting at 9:45. Church services with sermons by the pastor at 10:30 and 7:30. Subject in the morning, "Meet for the Master's Use." In the evening, "Finding a Teacher." Sunday school at 10:30 a.m.; boys' club, 4:15 p.m.; girls' club, 5:15 p.m.; Young People's Society at 6:15 p.m.; Senior League at 6:30 p.m.

First Baptist Church—Rev. Charles A. Jones, pastor. Preaching at 10:30 a.m. and 7:30 p.m. Subject, "The Truth and the Power of Prayer." Sunday school at 10:30 a.m. Boys' club, 4:15 p.m.; girls' club, 5:15 p.m.

First United Methodist Episcopal Church—Rev. George A. Clark, pastor. The Brotherhood of St. Paul meets at 10 a.m. for prayer. Morning service at 10:30 a.m. Sunday school at 12 p.m. Girls' club, 4:15 p.m.; boys' club, 5:15 p.m. Senior League at 6:30 p.m.

Methodist Episcopal Church—Rev. J. G. Lyman, pastor. Preaching at 10:30 a.m. Sunday school at 12 p.m. Girls' club, 4:15 p.m.; boys' club, 5:15 p.m.

First Primitive Methodist Church—Rev. P. Doty, pastor. Preaching at the Brothhood of St. Paul at 10 a.m. Morning worship and sermon, 10:30 a.m. Evening service to the junior youth at 6:30 p.m.

First Reformed Presbyterian Church—Rev. F. J. Chapman, pastor. The Brothhood of St. Paul meets at 10 a.m. for prayer. Morning service at 10:30 a.m. Sunday school at 12 p.m. Girls' club, 4:15 p.m.; boys' club, 5:15 p.m.

Second Reformed Presbyterian Church—Rev. F. J. Chapman, pastor. Preaching at 10:30 a.m. and 7:30 p.m. Subject, "Man an Integral Part in Christian Life." Sunday school, 10:30 a.m.; girls' club, 4:15 p.m.; boys' club, 5:15 p.m.

Evangelical Lutheran Church—Rev. A. W. Chase, pastor. Preaching at 10:30 a.m. and 7:30 p.m. Subject, "God in His Living." Evening service, 6:30 p.m. Preaching at 7:30 p.m. A cordial welcome to all.

Reformed Episcopal.

Grace Reformed Episcopal Church—Rev. H. C. McAlpin, pastor. Preaching at 10:30 a.m. and 7:30 p.m. Midweek service, Wednesday evening at 7:30 o'clock. Strangers welcome to all services.

Second Presbyterian church—Morning service.

### WATCH DOGS.

**Ever on the Alert—Alive to Every Form of Oppression—Kept on Edge, Burdened Beyond Endurance, Nerves Give Out.**

The machinery of a mill that grinds day and night has to shut down now and then for repairs. It is the same way with your nerves. Overwork, close application, our ways of living bring about nerve waste that sets up symptoms of various kinds. It may be failing strength, weakness, headache, sleeplessness, etc. Whatever it is, nerve force is lacking and the means of restoring rest with Dr. A. W. Chase's Nerve Pills. A great many people in Scranton voice their thanks.

Among them is Mrs. Joseph Mitchell, of No. 916 Linden street, West Scranton, who says: "Dr. A. W. Chase's Nerve Pills are fine. I was out of order, nervous, and could not sleep, weak and miserable. The kidneys were sluggish and the back lame. Nothing seemed to help me until I got a box of the nerve pills at Matthews Bros' drug store, No. 320 Lackawanna avenue. Since I took them I sleep well, don't jerk and talk. My nerves are steady. I feel strong, and the kidneys are working well again. I am more than pleased, and glad to recommend the medicine."

Dr. A. W. Chase's Nerve Pills are sold at 50c a box at dealers, or Dr. A. W. Chase Medicine Co., Buffalo, N. Y. See that portrait and signature of Dr. A. W. Chase, M. D., are on every package.

Covenant Reformed Church, Monroe Avenue—Rev. W. C. Lewis, pastor. Services at 10:30 a.m. and 7:30 p.m. Sunday school, 6:30 p.m.; Catechism class, 4:30 p.m. Sunday school, 6:30 p.m.; Catechism class, 4:30 p.m.; girls' club, 5:15 p.m.

Grace English Lutheran Church, general synod, corner of Madison Avenue and Mulberry Street—Rev. Dr. W. H. Walz, pastor. Services at 9:30 a.m. and 5:30 p.m.; Sunday school, 6:30 p.m. Divine service, 8:30 p.m.; girls' club, 5:15 p.m.

Young People's Society of Christian Endeavor, Jefferson Avenue—Rev. Dr. A. W. Chase, pastor. "The Boys' Club," Mrs. Harriet Kline, 7:30 p.m.; Divine service, 8:30 p.m.

Gospel Tabernacle, Jefferson Avenue—Rev. Dr. A. W. Chase, pastor. "The Boys' Club," Mrs. Harriet Kline, 7:30 p.m.; Divine service, 8:30 p.m.

Miscellaneous.

Calvary Reformed Church, Monroe Avenue—Rev. Dr. J. J. G. Chapman, pastor. Services at 10:30 a.m. and 7:30 p.m. Sunday school, 6:30 p.m.; Christian Endeavor, 7 p.m.; Prayer meeting Friday, 7:45; Catechism, 8 p.m.

Saturday morning, 8 a.m. "Call to Arms," Evening subject, "Paid Back in His Own Coin." Gospel Tabernacle, Jefferson Avenue.

Bummers—

CONTEXT.—After his adoption as the son of Pharaoh's daughter little is known of Moses until the beginning of his life work. Of the intervening period the Scriptures make slight mention. There is simply an account of his attempt to befriend one of his countrymen by slaying an Egyptian, resulting in his flight to Midian, where he spent 40 years. The covenant and the promise made to Abraham concerning his posterity (Genesis, xvi, 10-14), had not been forgotten. The weary years of oppression during which many well born lost hope were about to end. To an old man God had not given up his desire to make him a ruler. The people whom they had rejected had prospered. He had determined to deliver them. He would bring them out of Egypt where they had been so long in bondage. He would plant them in a land of plenty, there occupied by the Canaanites, the Hittites, the Amorites, the Perizzites, the Ammonites, the Moabites, the Jebusites, the Philistines, the Lycians, and the Ishmaelites. This Divine purpose had indeed the approach to Moses. The declaration must have seemed a pledge of the impossible. A nation of slaves, liberated, exalted.

PROMISE.—(Verses 7 and 8.)—But why has Jehovah appeared in this manner to this shepherd boy? What does himself and the Hebrews need? The boy is about sixteen years of age! (Exodus, viii, 18.) The covenant and the promise made to Abraham concerning his posterity (Genesis, xvi, 10-14), had not been forgotten. The weary years of oppression during which many well born lost hope were about to end. To an old man God had not given up his desire to make him a ruler. The people whom they had rejected had prospered. He had determined to deliver them. He would bring them out of Egypt where they had been so long in bondage. He would plant them in a land of plenty, there occupied by the Canaanites, the Hittites, the Amorites, the Perizzites, the Ammonites, the Moabites, the Jebusites, the Philistines, the Lycians, and the Ishmaelites. This Divine purpose had indeed the approach to Moses. The declaration must have seemed a pledge of the impossible. A nation of slaves, liberated, exalted.

CONVERSATION.—(Verses 1 and 2.)—Now that we know when he left Egypt and he had been four years in Midian when the events of our present lesson occurred. During those years he had followed the humble life of his forefathers (Gen. xviii, 5) and had kept the flock of Jethro his master. The occupation of a shepherd was to him a symbol of affliction, poverty, and want. It was sufficient to live on the lands of the Egyptian nomads. It showed that he was not a man of importance. He was not a man of power, but a simple shepherd boy. He was to be a representative at the Egyptian court and then a leader of Israel—a diplomat and a captain. Moses had been in training all the years for this service. He had the right to be a captain because he was the son of a nobleman, and God is the instrument and God is the master. This was his aim. It was his desire to be exalted, to be a leader, to be a prophet, to be a ruler. He was to be a man of God, a prophet of God, a leader of God's people. He was to be a symbol of affliction and punishment, or the chastening and punitive justice of God. In northern mythology this signification is manifested. Hence it is thought that the burning bush typified the severe trials of Israel, which, however, should not consume the inimicable people, Moses turned aside to look more clearly.

REVERENCE.—(Verses 4 and 5.)—The first instance of the phenomenon had been reached and had secured the attention of Moses and led him to investigate concerning the cause. It was then desirable to make him know that he was not alone, that with him was another who was seated at first. He was to be a shepherd, but he was not alone.

If we shall ever do great things for God we must have silent hours with God. Jacob was left alone when his father Isaac called to his son to come and lay his hands on him. He had learned the language, history and hopes of his race. He had been in the Egyptian schools, acquiring the learning of this formulation of antiquity. (Acts, viii, 22.) He had been for many years at court, engaged in various duties and learning many of the principles of government and probably the arts of war.

CONCLUSION.—It is vain for us to speculate upon the secret designs of the Almighty. We are to take the account as literal, while others think that strong impressions were made upon the mind of Moses so that he was in a trance state. By whichever process it is believed, Moses was sent to the world to call to this great mission. It never fails to call to this great mission. It never fails to call to this great mission. It never fails to call to this great mission. It never fails to call to this great mission. It never fails to call to this great mission. It never fails to call to this great mission.

Up such fair circumstances, would any soldier tatter in his duty? Considering that the general knew the situation, that he was personally directing the battle, that he was personally interested in each soldier, that he was sure of victory, even man would promptly obey orders and without fear would move forward, confident of success.

All who have enlisted under the banner of Emmanuel are soldiers of the cross. Jesus Christ is the Commander. He knows the foes and the forces arrayed against us. He is sure of victory. He encourages His soldiers in the conflict and assures them of a glorious victory. He directs His soldiers in the battle. Jesus Christ is waiting and waiting to help in the hour of need (Matthew 4:15). "Fear not!" in the hour of sorrow; Jesus comes to wipe away your tears and fill your heart and home with joy (Mark 5:39). "For ye know not what the spirit of the world overcometh you; Jesus is near (Matthew 14:25). Faith in Christ, and peace

of campaign. I know the strength, resources and tactics of the enemy, we can easily overcome them. I promise you that no harm shall befall you, and you shall gain a glorious victory. I will be with you in the struggle, directing all your movements. Trust me implicitly, be very courageous, rear not, faint not, and you shall fail not.

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